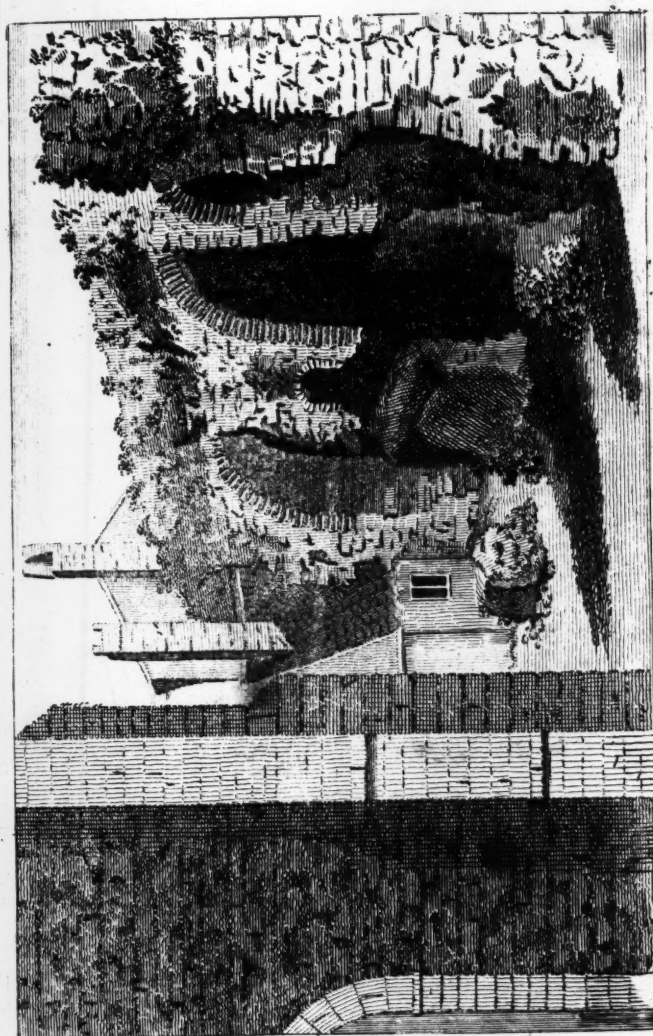


290-b.33





JEWRY-WALL

13 *Prose*
AN
HISTORICAL NARRATIVE
OF THAT *290 b 33*
Renowned Piece of Antiquity,
THE
JEWRY-WALL,
IN
LEICESTER.

By T. ROBINSON. *K.*

*"She saw her sons with purple deaths expire,
Her sacred domes involv'd in rolling fire;
A dreadful series of intestine wars,
Inglorious triumphs, and dishonest scars."*

POPE.

LEICESTER;
Printed by JOHN IRELAND;

MDCCXCIII.

HISTORICAL NARRATIVE

OF THE

Renowned Piece of Anarchy

THE

JEWRY-WALL



B. P. ROBINSON

"The Jewry Wall, and the history of the Jews in London, from the time of their first settlement in the city, to the present day." By B. P. Robinson. 1841.

1841.

LEICESTER;

Printed by JOHN BARNARD.

MDCCCXLI.

of my weak endeavours with a friend-
ly freedom. Those I trust will have

the generosity to correct my errors
without censure, and pardon my fail-
ings where they find me too remiss.

ADDRESS
while I am endeavouring to present
them with a view of the ruinous anti-

PUBLIC
due pile which has attracted the
notice of the Antiquaries, and en-
dured the wits of the most sagacious

I OFFER my service to the inha-
bitants of Leicester, by endeavour-
ing to shew the origin, use, and gran-
deur of the Temple of Janus;—though
but meanly qualified for such a task.
I therefore refer to the ruins them-
selves, all the mighty hunters after
objects of antiquity. 'Tis the candid,
and impartial, whose approbation I
court, (not that I am enamoured of
applause) hoping they will judge
of

of my weak endeavours with a friendly freedom. Those I trust will have the generosity to correct my errors without censure, and pardon my failings where they find me too remiss, while I am endeavouring to present them with a view of the ruinous antique pile, which has attracted the notice of the Antiquaries, and embarrassed the wits of the most sagacious.

I OFFER my service to the
 -licants of Leicester, by endeavour-
 -ing to show the origin, use, and gran-
 -deur of the Temple of Janus;—though
 but meagrely qualified for such a task.
 The Antiquaries refer to the ruins them-
 selves, all the mighty hunters after
 objects of antiquity. 'Tis the candid
 and impartial, whose approbation I
 court, (not that I am conscious of
 applying) hoping they will judge

The PREFACE.

A VIEW of the Gothic arch, in the antique pile raised by our progenitors, perhaps calls to remembrance the generations that have preceded us, renews the idea of some historical fact, or suggests reflections on the rude worship and piety, the zeal, and the comparative ingenuity of our fore-fathers; and on the whole, raises thoughts pleasingly awful, on the sanctity of the time-honoured edifice! All, or any of these arbitrary associations, will give an agreeable air to an object which might otherwise to contemplated with indifference or disgust.

They who are moderately acquainted with the study of English antiquities will soon be convinced, that I am engaged in a dry and uncomfortable task; obliged to plunge through many difficulties, and puzzle through a variety of perplexities. The originals of facts being confused and involved, and to be found out only, like rattlesnakes

snakes by their tails. Here truth is as closely blended with error, as light and shade in painting; it being very difficult, even to a discerning eye to determine in a well executed picture where the shade ends, or the light begins.

The monuments, which the Romans left behind them in Britain, are greatly disfigured and changed by the barbarity of succeeding conquerors:

*“ Some felt the silent strokes of mould’ring age,
“ Some hostile fury, some religious rage;*

which have embarrassed the English antiquary. His curiosity however is not to be censured, for making attempts toward explaining them, if his views are properly regulated.

Would the writers upon these subjects permit modesty and reason to govern their minds, they would restrain their loose imaginations, and keep within the bounds of useful knowledge. Their readers too would be freed from perusing long and lifeless books, made up chiefly of fanciful suppositions, instead of well grounded facts; which has been too much the case in the point before us. I never heard of any ancient books of the Britons; they are all lost, if they ever subsisted: the language
only

only remains ; and the recondite Antiquary
founds facts of history upon the radices of
this, the words having been tortured and
woven into a delicate contexture of flimsy
probabilities.

Therefore I will not go one step further
back for the origin of your Temple than
the time of the Romans in Britain. Then
it was certainly built, and not in the days
of King Lear as some have imagined : and
have vainly endeavoured to prove the pre-
sent ruins to have been originally a British
Temple. But what weight can so puny an
author as I, who never published a six-penny
pamphlet, have against such ponderous, and
venerable authors, who have written upon
the same subject.

It is my humble opinion, that antiquaries
are oft imitating the poets, by giving "to
airy nothing, a local habitation, and a name,"
when their imagination bodies forth the
forms of things unknown. Therefore I
conceive the British Temple, did not stand
where we find the present ruins, but had
its foundation in the air : and all that is said
of a Roman Temple in Leicester, is to be
believed no further than modesty will per-
mit, and reason will allow. I therefore
leave every one at liberty to judge for him-
self, how near this piece of antiquity
may

may be discovered through what I have advanced.

For which the critics will my pen despise;

Think me too young a witworm to be wise;

But some will thank me, or at least excuse;

Forgive my errors, and applaud my views.

Therefore I will not go one step further back for the origin of your Temple than the time of the Romans in Britain. Then it was certainly built, and not in the days of King Lear, as some have imagined; and have vainly attempted to prove the present ruins to have been originally a British Temple. But what weight can so penny an author as I, who never published a six-penny pamphlet, have against such ponderous, and venerable authors, who have written upon the same subject.

It is my humble opinion, that antiquaries are not imitating the poets, by giving "to any nothing, a local habitation, and a name," when their imagination bodies forth the forms of things unknown. Therefore I conceive the British Temple, did not stand where we find the present ruins, but had its foundation in the air; and all that is said of a Roman Temple in Leicester, is to be believed no further than modestly will permit, and reason will allow. I therefore leave every one at liberty to judge for himself, how near this piece of antiquity

The Names of the AUTHORS which are
cited in this Collection of History.

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[illegible]

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I have to encounter and overcome, before
can prove it to be a relic of Janus, &c.

HISTORICAL NARRATIVE

OF THE

JEWRY-WALL.

THE DIFFERENT OPINIONS ON THIS PIECE OF ANTIQUITY.

SOME have supposed this old relic to be the remains of a hot-bath, built here by the Romans. Others fancy it was a place of public sacrifice belonging to the Druids. And some will have it to be a british temple, built here about two thousand six hundred years ago, by King Lear, to the honor of the God Janus.* While others affirm it is nothing more than the remains of an old christian church. || Thus various are the ideas of each author, and various are the conjectures of men in our age; every one endeavouring to maintain his favorite opinion. These

B 2

I

* Jeffry of Monmouth and others.

|| Mr. Cart, &c.

I have to encounter, and must refute, before I can prove it to be a Temple of Janus, built by the Romans when they resided in Britain.

The first opinion proved false.

It is credulous indeed to suppose the remaining ruins (which is called Jewry-Wall) was part of a hot-bath; it has not the least appearance of such a place, nor can I find any foundation for such an opinion. The first view of the ruins is enough to convince any reasonable judge in antiquity of the great mistake. It was some distance from this place, where the remains of a Roman hot-bath were discovered: * which was constructed of small stones about an inch in length, half an inch broad, and the same in thickness. The roof arched with a square kind of quarry, and the whole perforated by several small earthen pipes, through which the water was conveyed. The stones finely cemented with thin mortar, and the whole work which was considerably below the present surface of the ground, is said to have been about eighteen feet long and twelve broad. This was called by the Romans *Delubrum*---Here the priest, and the people of note, used to wash and cleanse themselves before they offered sacrifices in the Temple of Janus. || The Romans growing to the excess of riotousness through the abundance of their wealth, used those kind of baths in their wantonness for the purposes of ablu-
tion. §

* A. D. 1612.
Amphiarus.

|| Pliny's Nat. Hist. Pausan. Attic. 10
§ Vitruvius.

The second opinion proved erroneous ;
 IN WHICH ARE DESCRIBED THE MANNERS, CUSTOMS, AND RELIGION OF THE DRUIDS.

THOSE who suppose it to have been a place of sacrifice, made use of by the priests of ancient Britain, are certainly unacquainted with the history of the Druids ; for they always sacrificed in lonely desarts, unfrequented groves, sometimes planted on purpose.

“ Straight as a line in beauteous order stood, *

“ Of oaks unshorn, a venerable wood :

“ Fresh was the grass beneath, and ev’ry tree.

“ At distance planted in a due degree ;

“ Their branching arms in air with equal space,

“ Stretch’d to their neighbour with a long embrace.

These groves were hung with garlands and chaplets of flowers ; and with a variety of offerings in so lavish a manner as almost entirely to exclude the light of the sun. When Cæsar ordered some of these trees to be felled to make his warlike engines, the soldiers refused to obey his orders ; struck with a religious reverence for the sanctity of the grove, they imagined that if they presumptuously attempted to cut it down, the axe would have recoiled upon themselves. Such was their consternation till Cæsar taking up an axe cut down one of them himself. ||

Wherever they found mistletoe upon an oak, they accounted it a sure sign that the God they served had made choice of that tree. They deemed it a peculiar gift from heaven, and the circumstances they observed in gathering it were many

* Dryden.

|| Lucan.

many : § such was their veneration for the oak, which they held sacred ; their victims were adorned with its boughs ; their altars decorated with its branches, and the head of every one who offered sacrifices, was enriched with garlands made from its leaves.

Mistletoe, they looked upon as the sovereign remedy for all diseases. It was annually sought for in the spring, on the first day of the new-moon ; amidst a great concourse of people with all the ceremonies of priestly parade. The discovery was hailed with the most excessive raptures of joy, it being thought the omen of a prosperous year. A proper branch having been selected, a principal Druid cut it from the tree with a consecrated golden knife. The acclamations of the multitude on obtaining this precious acquisition are not to be described : nor can their devotional extacies be conceived, when the arch-imposter clad in his pontifical robe, offered two white bulls to the Gods ; invoking particularly those who presided over the healing art, while the flame from the sacrifice ascended.

The glad attendants in long order come,
Offering their gifts around the spacious gloom,
Some add more victims, some divide the spoil,
Some place the chargers on the grassy soil,
Some blow the fire and offer'd entrails broil.

From their knowledge in astronomy, they took the advantage of eclipses, to delude the ignorant multitude. When this happened, the people were summoned to the sacred grove, where the arch-druid presided in person. They considered the

the darkness, occasioned by the eclipse as supernatural. No sooner therefore was this begun, than unfortunate captives, or innocent persons were sacrificed as victims upon the altar, or burnt alive in a wicker Colossus, of vast proportion. This being filled with living men they set it on fire, and destroyed the poor creatures in smoke and flames. *

This was done, as they said, to appease the wrath of their gods, while they with enthusiastic fury, and hands reeking with human gore, continued their frantic devotions until the darkness was over. At which time the arch-druid declaring divine wrath to be visibly appeased, dismissed the deluded worshippers with his blessing.

By this means they were feared and revered by the people, having the absolute power rested in their hands to determine what persons were fittest for sacrifice, and whose blood would be most acceptable to the Gods. ||

But notwithstanding their unlimited influence over the minds of a rude multitude and indulging them with oblations of human sacrifice, permitting incestuous concubinage, and blinding their minds with the execrable practices of idolatry; yet their religious tenets, maxims, and moral philosophy, have been the admiration of all succeeding ages. And to their honour be it spoken, that power, which they maintained by deception, they exercised for the noblest purposes, reconciling private differences, and by their mediation composing civil discords. Their presence was sufficient to still the fury of exasperated armies, between which they would frequently rush at the risk

* Cæsar's Com.

|| Hist. Anci. Brit.

risk of their lives: exhorting them by all the powerful arts of persuasion to submit the cause of their quarrels to the decision of the Druids. The embattled warriors, awed by their sacred character, dropped the uplifted javelins, and through the mediation of their venerable sages, embraced each other with the warmest impulses of returning friendship. *

They were the sole guardians of religion, upon which was founded all the principles of political government. They were solely instructed with the education of youth, and enjoyed the highest posts of honour and trust in the nation. And it was an opinion among them universally established, that to suppose the presence of the Deity confined, or to represent him in human shape, or by any material image, was derogatory to his honour, and incompatible with his divine attributes. || Nor were the Druids singular in this opinion; the Sicyonians erected neither temple nor statue to their goddess Coronis, and the Athenians following their example, suffered no effigies or representations to be made of their goddess Clemencia. Neither had the Persians any fanes or temples left, they should prophanely seem to limit and pen up the majesty of the sun. § Consistent with these exalted sentiments were the fundamentals of the Druids faith: they believed in one infinite, eternal, omnipotent principle, from whom all things derived their origin. The immortality of the soul, and a future state of retribution were also among the articles of their faith.

Thus

* Barnard's Hist. Eng.

|| Tacitus.

§ Cicero. *lib. 2. de. Legib.*

Thus what I have advanced, is sufficient I think to prove the above opinion erroneous, for Druids built no temples, they sometimes raised up huge stones as monuments, and left them in a square, or circular form; these are what the credulous call British temples.

The third opinion proved a mistake.

THE MANNERS AND CUSTOMS OF THE ANCIENT
BRITONS IN THE TIME OF KING LEAR.

It is recorded by Jeffery of Monmouth, and some modern authors, that the foundation of this ancient city, was first laid by King Lear, eight hundred years before Christ; wherein he built a temple to the honour of Janus, and placed a flamine therein to burn incense and offer sacrifice: and that he died after a reign of full sixty years and was buried here.

Any ordinary capacity may conceive how fabulous and improbable the story of King Lear appears; for it is well known that Janus was not adored or even thought of by any but the Romans. And flamines were first ordained at Rome by Numa Pompilius, long after the death of King Lear, as by their own chronology and computation will appear. They were appointed to discharge those religious offices, which he imagined properly belonged to Kings. *

We are credibly informed the original temples were oaken groves with a circular opening in the midst; or upright stones placed in the same order inclosing an altar. || If the temple built by King Lear was not in the same manner,

C

in

* Gellius. Noct. A. H. lib. 10. c. 16.

|| Boyse's Panth.

in all probability we shall find no foundation of any; or if we allow of one, the materials must have been of white-willows, wicker work, stubble and straw. Some suppose the city of Leicester first took its name from that fabulous king, and was called *Caer-Leir*, or *Leogora*: but I make no doubt this place has oft been mistaken for *Caerleon-upon-Urke*, in south Wales; which was built four hundred years after by *Belyn*, king of Britain, who placed an arch-priest there. § I have seen several instances of this mistake in ancient history, and am inclined to believe the city received its name from being seated upon the river *Leir*, now called *Soar*: *Cester* signifying a town or castle, or as *Leland* says, the city upon *Leir*.

Who can suffer their reason to be so blinded as to believe such a noble structure (as this appears to have been) was built by the rude Britains near two thousand six hundred years ago? We might as well have expected to find such an edifice in North America, when it was first discovered by *Cabot*. For when *Cæsar* arrived in Britain he found the inhabitants equally as rude, and barbarous, as *Cabot* found the wild people in America.

Those who inhabited the inland parts of Britain, were much more barbarous than those inhabiting the sea coast; the wood served them instead of towns, they tilled no ground and tarried not long in a place. They built no curious edifices to keep out the cold, made no family distinctions, and had all things in common. They went naked,
their

their diet was chiefly milk, and their greatest delight was in hardiness, hunting, and arms.

Some of those people are reported to have been of a vast gigantic stature, which from the number of huge skeletons dug up in different parts of the country, we may believe there were many of more than ordinary size, which were called giants.

The tradition of this monstrous race is handed down to us by Havillan the poet, who lived above five hundred years since.

Thus translated from the Latin.

Here giants lodg'd a brood of Titan's race,
Raw hides their clothing, blood their drinking was;
Their cups were hollow trees, their houses dens,
Bushes their beds, their chambers craggy pens;
Hunger with prey, their lust with rapes they crs'd,
The sport of slaughtering men their eye-sight pleas'd;
Force gave them rule, their rage did arms supply,
Being kill'd, in groves instead of graves they lye,
These monsters ev'ry quarter did molest,
But most of all the Cornwal in the west.

Can we then suppose such rude, uncivilized people would employ their time in making of brick, and building of temples, without erecting habitations for themselves? The great towns and cities, which some people suppose to be built by them, were only woody places ditched round and defended with a mud-wall against the inroads of their enemies. Their houses were made of clay, with boughs, or broken sticks, and the roof thereof covered with turf.

The first christian church in this land was made only of twigs twisted together like basket work, and the roof was of rushes and straw. Castles

and kings palaces in those days were formed of the same materials. †

Had the Britons been skilful in building with brick and stone, without doubt they would have raised a noble structure to the only true God, when king Arviragus was converted, and the church was built in his reign, and under his protection, by Joseph of Arimathea at Glastenbury. † Therefore to believe these ruins to be the remains of a temple built here by king Lear, is as absurd as to beleive that Merlyn, the British wizard erected the monument called Stone-Henge, upon Salisbury plain; and brought those huge stones from Ireland by art-magic.

Which fame says Merlyn to perfection brought,
But fame says more, than ever Merlyn wrought,
And fame says more than Lear wrought likewise,
Tho' some are fond to follow monkish lies.
Mankind each others stories still repeat,
And man to man is a succeeding cheat.

The manuscripts of ancient authors were replete with errors and interpolations; they being rescued from the cells of Monks whose minds were as dark as their habitations. And it was impossible to read a page without being embarrassed with obscurity and impeded by chasms, which conjecture only could fill up. The tales handed down by tradition were the origin they wrote from, and the defects of memory, they supplied by aid of imagination. The story spreads, time gives it a sanction, and at last it is found to constitute the most authentic history. Even in the present age the tenant of the cottage, stupid and

† Malmſbury. Girald. Cam. Melkinus. &c.

† A. D. 31. Tertullian.

and incurious as he may appear to the polite observer has his fund of entertaining knowledge and knows how to enliven the winter evening with tales of fairies, giants and enchantments, which he believed on the word of his progenitors, and which his hearers receive with equal pleasure and credulity, intending to transmit them to posterity. Therefore since it is in vain to search for truth and uncorrupted history, in the dark and remote ages; let us rely on our own reason, the opinions of experienced antiquaries, and the traditions of enlightened minds. Let us weigh what we find by the ballance of common sense and admit nothing into our storehouse of knowledge but such matters as will turn the scale against superstition and airy conceit.

The fourth opinion proved a blunder.

THOSE who suppose the Jewry-wall, to be the remains of an old christian church have certainly not examined the matter well. The most singular in this opinion is that great antiquary Mr. Cart. "a temple of Janus at Leicester" says he "has no tolerable reason to support it. The place called Holy-Bones is the site of a church which was dedicated to St. Augustine, and St. Columbus." This he supposes was demolished soon after the conquest. Where he got this information, or why he adopted this opinion I cannot tell. But if we look further back into antiquity we shall undoubtedly find something which will prove this opinion paradoxical.

Galfridus Arturius, saith "after the blessed teachers had almost rooted out paganism from the

the British nation, purging the temples which were founded in honour of their Gods, they consecrated them to the only true God: and delivered to religious men to be looked after. Bishops and arch-bishops were consecrated in the room of flamins and arch-flamines; the chairs of the latter being continued in the same places, for the convenience of government, viz. at London, York, and Caerleon-upon-Uske." *

From hence we may judge, the temple of Janus followed the fate of the rest; and was used in the early ages of christianity as a church consecrated to the true God and dedicated to St. Augustin. This change I suppose to be more than four hundred years after its first foundation; for St. Augustin did not arrive in Britain until the middle of the sixth century, and he died in the sixth, about which time christianity began to be established. We may believe it to be demolished soon after the conquest; for having stood about one thousand years, being in a ruinous state, and part of it decayed rendered it unfit for the service of God. It was therefore taken down, and the present parish church of St. Nicholas was erected out of the ruins of the old one. Thus far I agree with Mr. Cart; but when he says "we have nothing to support a temple of Janus in Leicester," I beg leave to inform those who adopt his opinion, that, where we find the name of such a temple, and the relics of such idolatrous worship so apparently together, we have all the evidence, proof, and confirmation, the nature of the thing admits.

Bones

* *Ed. Hist. Anci Brit.*

Bones of beasts, in large quantities have been dug up at different times near this place, from whence it is called the Holy-bones : and the credulous people of the lower order ever fond of a wonder, have been ready to conjecture from the first sight of them that they were human, and from thence suppose that men, women, and children have been sacrificed here. But when we considered it as the temple of Janus we may believe them to be the remains of mangled sacrifices offered to the Gods of the Romans.

Thus having confuted the former opinions, the ground-work being cleared, I shall begin to collect some materials toward laying the foundation of the temple of Janus ; which must be built by Romans, or under their direction, for the Britains knew nothing of Janus, or how he should be honoured, neither did the Saxons or Danes ; the latter only served to wrap up those ruins in obscurity.

Barbarian blindness, Christian zeal conspire,
And Papal piety, and Gothic fire.
Perhaps, by its own ruins sav'd from flame,
Some bury'd marble half preserves a name :
A name, the learn'd with fierce disputes pursue,
And give to others, what's to Janus due.

LEICESTER PROVED A CITY OF THE ROMANS:

*And that the Temple was built by them, and
dedicated to Janus.*

WE are informed by very creditable authors that Leicester was a place of considerable note in
the

the time of the Romans ; no less than two thousand five hundred feet in length, and two thousand feet in breadth. It is generally allowed to have been the Ratae of Antoninus, and the Ragae of Ptolemy ; standing upon a branch of Watling-street, called the Fols-Way, which begins at Totnes in Devonshire, and endeth at Catnes in the utmost part of Scotland ; bearing north and south.

That there was such a city in Britain built by the Romans, they themselves inform us ; and why is not this as likely to be the city above mentioned, as any in this kingdom ? When we consider the situation of the place, the fruitfulness of the country with its healthy air and other conveniences, such as making of brick, feeding of cattle, and being situated on a river as well as on one of the great high-ways, who can deny but such a place was the favourite spot of the industrious Romans ?

The learned Camden, is induced to believe this city was the Ratae of the Romans, first by its situation upon the Fosse, and secondly by its distance from Bennones, and Vernomet, agreeing so justly with the Emperor Antonine in his Itinerarium, and thirdly by a piece of the name yet remaining in that old long ditch and rampier called Rowdikes.---And the Roman antiquities here found and affirmed will give strength and confirmation to this opinion. First the famous temple of Janus, secondly the Roman hot bath discovered in the year sixteen hundred and twelve, and thirdly their medals and coins here found in great abundance, both of silver and copper, with
inscriptions

inscriptions of Vespasian, Domitian, Trajan, Hadrian, Antonine, and others: and the traces of a Roman wall quite round the city may yet, in some places be discovered.

And who will be so credulous as to imagine, such a large city, so well situated in the heart of a fine country, and in the very midst of the kingdom, would be without a place of public worship? If you deny there was a temple you may with the same authority deny there was a town; but to all discerning people it will appear indisputable, that there was both a city and temple built here by the Romans.

The general opinion of the most learned antiquaries, is, that this temple was dedicated to Janus, the first king of Italy. He had three temples at Rome sacred to him; the first was built by Romulus upon the peace made between him and Tatiush, in which was the image of Janus looking two ways, an emblem of the Romans and Sabines, who upon this peace became one people. This is reported to be the first temple among the Romans, it was built in a place called Argiletum, and Tatiush, King of the Sabines was the first at Rome who consecrated houses to the honour of the sun and moon.* 'Tis not impossible but a temple of Janus might be built in Britain for the same purpose, and, on much the same occasion, as it is well known how dear the Britons were to Rome.---And therefore after many bloody conflicts finding the Britons as valiant as themselves they established a peace, and wished them to become one people, and

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where

* Varro. and Plutarch, in the Life of Pericles.

where could a temple, on such an occasion be better situated than in the midst of the land?

The Romans did not make choice of any place indifferently to build their temples, for some were within the city, some without, some upon the mountains, and some in the market place. Neither had they all the same form; some were round, some square, and some open at top.--- The temples of the heavenly Gods, such as Jupiter, Jove, and Apollo, were lofty and upon the highest ground. Those of the infernals such as Pluto, were under ground; and those of the terrestrial order such as Janus were on the level ground. Whence it appears very probable the temple at Leicester was dedicated to Janus as it appears to have stood on a level; or at least not in the highest, or the lowest part of the city. What has the appearance of a hill there, is only the rubbish from the old ruins, as may plainly be seen from the low situation of what remains. Thus it appears to have been erected to one of the terrestrial order, and to whom more likely than Janus?

A narrative of the God Janus.

AUTHORS extremely disagree amongst themselves who this Janus was, but, that the ancient Romans by their emblematical representation designed Javan, the son of Japheth, is the most probable, from the nearness of their names, and the fable of Janus itself. Javan was the first who brought colonies into Italy, and Janus is made to be first king of the same, and founder of the town Janiculum. He first instituted altars, temples

ples, and other religious rites and ceremonies in Italy, which things taking their beginning from him, he was supplicated as the common father, who presided over all new undertakings. * He was always painted with two faces, emblematical of his knowledge of things past, and foresight of things to come. These faces looked east and west as Greece and Italy lay, for he planted colonies on the borders of both. His image was stamped upon coins with a ship on the reverse, all which may be referred to Javan, father of the Greeks and Latins sailing over the Ionian sea.

Though we are not certain he was the grandson of Noah, yet, whoever he might be, without doubt he was a great benefactor to mankind, and a wise politician, who tempered the manners of his subjects, and taught them civility. And afterwards for the usefulness of his inventions was looked upon by fond posterity as a God; and the God of peace, for he was never invoked during the time of war. † There is no doubt but the symbol of him was borrowed from the Egyptians: that nation represented the opening of their solar year by an image with a key in his hand, and two faces, one old, and the other young, to typify the old and new year. §

The building of the Temple, its grandeur and different apartments described.

THE exact time of the foundation of this noble structure is very uncertain; but, of the manner in which it was built, and the ceremony used at

the

* Juv. sat. 8.

† Plutarc.

§ Boyse's Panthe.

the consecration, the Romans themselves will inform us.

The chief of religious places amongst them were called temples, which differed from the religious houses because they were consecrated by the Augures, * without which they had been no temples.

Before the foundation of this famous temple was laid, the Aruspices || chose the place, and fixed the time for beginning the work. They began when the air was serene, and the sky clear and unclouded. On the limits of the building were placed fillets and garlands of flowers; the soldiers, whose names were thought auspicious then entered the enclosure, with boughs in their hands; then followed the vestal virgins, sprinkling all the ground with clear water. After which sacrifice was offered to the Gods, with prayers to prosper the building they were going to erect.

This being over, the priest touched the stone that was to be first laid, and then it was bound with a fillet. After which, persons of the greatest distinction, assisted by the people removed the stone with great joy and alacrity, fixed it for a foundation, and with it were deposited several small pieces of money.

The building being finished, after abundance of ceremony it was consecrated to the God Janus. And so great was the veneration of the common people, they would oft approach it on their hands and knees, the women sweeping the pavement with their hair; and it was thought criminal for any one even to spit in a place so holy.

At

* Vid. page 25.

|| Page 26.

At the entrance of the temple was the porch in which was placed the holy water, for the expiation of those that entered therein. Next was the nave or body of the temple, adorned with paintings, gildings, and the richest offering; among which were the spoils of war. But the principal ornaments were the statues of their Gods and those of persons distinguished for their great and noble actions; which were sometimes of gold, silver, ivory, ebony and other precious materials. To this also adjoined the *Areas*, in which was a *Pentxo* consisting of four pillars under which any body might walk that pleased. There was also certain walks on each side of the body of the temple called *Porticus*, surrounded by galleries, and supported by rows of pillars. In these places it was lawful for the people to merchandize, make bargains, or confer about any worldly business. Next to the nave was the *Quire*, a holy place set apart for divine service, and the next part called *Adytum*, was the most sacred; it was unlawful for any to enter therein except the priest. *Pentrale*, was that part of the temple where the bodies of great persons and princes were buried.* Here was placed the statue of the God Janus, seated in the centre of twelve altars; and he had twelve small chaplets in the temple, for he regulated the months, the first of which is called January from Janus; and the first day of every month was sacred to him.

The wary God with double front is grac'd,
One face toward the present, one the past,
With

* Servius Maplius, lib. 2. *Æcu.* 6.

With equal looks his watchful eyes appear,
 To mark th' expiring, and the rising year :
 All plans of moment own his guardian care;
 He shews to rule the doubtful chance of war :
 Emblem of foresight, still in danger known,
 By which, great actions are achiev'd alone. *

His right hand represented three hundred days, and his left sixty five which make up the days of the year; and signify thereby that he was the God of time. He also held in his hand a key figurative of wisdom as being capable of unlocking doubts and mysteries. By this he was looked upon as the door through which the prayers of mankind have access to the Gods.

Upon this account, at all their oblations, and sacrifices the first invocations were made to Janus by way of introduction, and the first libations of wine and wheat, as first fruits were offered unto him.---He was represented with two faces, the one old and venerable, the other young and lively;---an emblem of man, who has one face towards heaven, another towards the earth: with a youthful and smiling countenance he looks upon the pleasures of this world, but with a sorrowful face upon heavenly things.

In the fable of Janus we beheld the representation of a very prudent person, for prudence consists in the remembrance of things past, and a foresight of things to come. We are to understand, that a prudent person has the key of all things according to his natural sagacity of mind and ripeness of judgment.

By observing things past, present, and future; a man may be able to discern the cause and progress

grets of forerunning accidents. He may be able to draw likenesses, make comparisons, observe consequences, and perceive futurities. Thus by a wise connection of causes and events, he is enabled, to join things present, with things past and future: nothing is so obscure that his understanding cannot comprehend, nothing is so secret and private but his consideration and care will detect and lay open. He examines all the ways of business, and finds which are the most proper; he sees the disposition of the times, and exigencies of worldly affairs; he publishes as much as is useful, and conceals whatsoever may be hurtful to himself or the public. He lays open a passage to the friendship of others, insinuates himself into the inward recesses of their hearts, learns their most secret counsels and their most reserved thoughts. He solves mysteries, penetrates things unknown, and seeks, and finds, and views objects the most remote from the common sense of the world.

The altars were of different forms, some solid, and others hollow, to receive the libations, and the blood of the victims. *Altare*; was the highest from the ground, and only proper to the celestial Gods, *Ara*, was not so high, and though it was proper for the terrestrial Gods, it was sometimes used for the celestial also. * *Scrobiculus* was a ditch or low place containing an altar sacred to the infernal Gods, in which they poured the blood of beasts, together with milk, honey, and wine.

When

* Virgil. *Æn.* lib. 3.

When they acted their comedies, they erected two *Ara*'s one on the right hand to Apollo, and one on the left to some hero in whose honour the play was celebrated. If a tragedy was to be performed, the *Ara* on the right hand was consecrated to Bacchus. On these holidays the performers were decorated with branches of ivy, olive and laurel.

Janus had an annual feast in January, which was first instituted by Numa Pompilius; it was celebrated with manly exercise, a new garland of laurel was prepared, and on this day hung upon the statue, and the old one taken down. The peculiar offerings at this festival were cakes of new meal and salt, with new wine and frankincense. The consuls were then inaugurated, and all quarrels were laid aside, mutual presents were made and the day concluded with joy and mirth.

Thus, valliant Britons, mix'd with Roman bands,
Before the joyful altar, join their hands;
The God from his high terrace sees below
The merry madness of the sacred shew,
Green wreaths of bays his length of hair inclose,
And golden fillets bind his awful brows.

The veneration of the temple from its beauty and grandeur, was carried to the most superstitious excess. Hope and fear was the cause of its being so well stored with all kind of riches and ornaments, which they called *Donaria*. The people desiring their hopes might succeed or their fears be dispersed, promised their Gods if it happened as they wished, they would bestow great gifts upon them: thus the *Donaria* were arguments, and signs of past danger. Even the poor
soldiers

soldier would dedicate his arms for the battles he had escaped, and the ship-wrecked sailor a picture wherein was painted the poor remains with which he got to shore. *

The most precious things were hid near the altars to deter sacrilegers from stealing them for fear of the presence of their God. For though the temple was held sacred, yet by the right of war they were liable to violence when in the power of a conqueror. ‖

If a debtor, or criminal made his escape to the temple and took hold of the altar, he could not without great impiety be dragged from thence. If it was any very great villainy, it was lawful to apply fire, and so to make him voluntarily submit to justice, or else by shutting the doors they would starve him to death.

King Numa, first ordained the temple of Janus to be opened in the time of war, and shut in the time of peace; whence this God was sometimes called, *Patuleius*, and *Clusius* as it is expressed by Ovid, in the following distich.

"You'll smile I'm now *Patule* or open call'd,

"By th' priest, and then I'm *Clusius* or close."

But it is to be admired that in the space of seven hundred years the temple of Janus was shut only three times. First by king Numa, then by the consuls M. Attibus, and T. Manlius, after the first punic war with the Carthaginians, and lastly by Augustus Cæsar after the battle of Actium and reduction of Egypt. §

The

* Liv. 1 Dec. lib. 1.

‖ Tacit. lib. 5.

§ Liv. lib. 2. Dio. lib. 5.

The ceremony of opening this temple, and the form of the temple itself is thus described by Virgil. †

“ Two gates of steel (the name of Mars they bear)
 “ And still are worship'd with religious fear,
 “ Before his temple stands: the dire abode
 “ And the fear'd issues of the furious God,
 “ Are fenc'd with brazen bolts; without the gates
 “ The wary guardian Janus doubtly waits.
 “ Then when the sacred senate votes the wars,
 “ The Roman consul their decree declares,
 “ And in his robes the sounding gates unbars,” }

The shutting of the temple described.

“ Then banish'd faith shall once again return,
 “ And vestal fires in hallow'd temples burn;
 “ Then dire debate and impious war shall cease,
 “ And the stern age be softened into peace:
 “ Janus himself before his fane shall wait,
 “ And keep the dreadful issues of his gate,
 “ With bolts and iron bars.---Within remains
 “ Imprison'd fury, bound in brazen chains;
 “ High on a trophy rais'd of useless arms
 “ He sits, and threatens the world with vain alarms.”

The Priests of Janus.

It appears unnecessary to give a full and particular account of all the orders of priests who officiated in the temple; but it may not be amiss to inform such as are unacquainted with their history, how much they were revered by the people, and what was their principal employment.

The priests were to be free from all personal defects, and distinguished both by their birth, and the rectitude of their morals. They were chosen out of the chief families of the Romans,
 strict

† *Æn. lib. 7.*

strict enquiry being made into his life, manners, and bodily perfections: even kings, princes, and captains of armies have taken upon themselves the holy function. They were allowed to marry; but seldom more than once; they were exempted from going to war and excused from all burthen-some offices in the state: they had commonly a branch of laurel and a torch carried before them, and many were the privileges they enjoyed.

The Sacrifices offered in the Temple.

SACRIFICE has been used by all nations, and they who were so happy as to walk with God, were instructed in the mysteries of it from age to age: and they who rejected his holy ordinance still sacrificed. But they invented new rites; and at length mistaking, and perverting the original intent, some nations have advanced from brutal to human sacrifice! Some even sacrificed their own children; but I never read that the Romans were guilty of such horrid barbarity.

The Carthaginians (we are informed) annually offered up the sons of some of their principal citizens to Saturn: but afterwards they privately brought up children for that purpose. This cruel custom occasioned an embassy being sent to them from the Romans in order to persuade them to abolish it. And in the reign of Tiberius, the priests of Saturn were crucified for presuming to sacrifice children to him.

Parents who read with horror this dreadful custom of the Carthaginians, would do well to consider, that there is a more effectual and destructive way of sacrificing their children by neg-

lecting their instruction, and suffering them to enter into the dissipations and vices of the times, and thus devoting them to the devil both here and hereafter.

The ceremonies used at the sacrifices were extremely different, and every deity had a distinct victim allotted. The victims were also different according to the quality and circumstances of the person who offered them. The husbandman offered an ox, the shepherd a lamb, the goat-herd a goat, and some offered only cakes and incense; and he that had nothing to offer kissed his right hand. * The greatest care was taken in the choice of them, for the same blemishes that excluded them being offered by the Jews, rendered them also imperfect among the agans. || It was the office of the *Parasites* to examine and choose what was appointed for sacrifices. §

The priest having prepared himself by continence during the preceding night and all things being in readiness for sacrifice, the *Herald* went before the procession crying *hac age*; to give the people notice that they were to place their sole attention on what they were about to perform. Then followed the musicians, playing upon several harmonious instruments; who between the intervals of playing exhorted the people in the same manner. Then came forward the sacrifice clothed in white, and the priest dressed in his sacred vestments; crowned with a chaplet of leaves and flowers. The horns of the victim were gilt and crowned with a chaplet of the same. Thus, arriving at the altar, the priest laid his hands upon

* Lucian, de sacro.

|| Boyle's Panthe.

§ Banier's Mytho. p. 289.

it and prayed to all the Gods, beginning with Janus, and ending with Vesta, during which time the strictest silence was observed.

The people then advanc'd with sober grace,
And various gifts, around the altar place,
Then wash'd and took the cakes; while yet he stood
With hands uplifted, and invoc'd his God.
And when the solemn rites of prayer were past,
Their salted cakes on crackling flames they cast.

The priest then took corn, frankincense, flower, and salt, and firew'd them upon the head of the victim. This was called *immolation*: then he took the wine, which having first tasted, he gave it to those standing around him to do the like; and then poured it on the sacrifice between the horns. This was called *libation*. He then pluck'd off some of the hairs from its forehead and threw them into the fire as his first offering. Then turning to the east he drew a crooked line with his knife along the back, from the head to the tail and then commanded the *Agones* his attendants to slay the victim thus dedicated to the Gods.

A purple fillet his broad brows adorn'd,
With flow'ry garlands crown'd and gilded horns:
He hear'd the murd'rous pray'r the priest prefers,
But understands not 'tis his doom he hears.
He in the water views perhaps the knife
Uplifted to deprive him of his life;
Then broken up alive his entrails sees,
Torn out for priests' inspect, the Gods decrees.

Some make haste to catch the blood in vessels, and others to skin the beast and wash it, then

then came the *Aruspicium*, or sooth-sayer, and began the duty of the *aruspex*, with an iron knife, making diligent inquiry by turning the entrails, whether the Gods were pleased with the sacrifice. After they had made a sufficient inspection, the sub-officers cut off from every bowel and part, certain peices, which they wrapped up in meal presenting them in baskets to the priest who immediately laid them on the altar and burnt them. This was called *Litare*. When that which belonged to the Gods was consumed, the people began their feastings, and junketings; singing while they were at meat songs in praise of their gods: revelling and dancing to cymbols around the altars of their temple, intending that every part of their bodies should be servicable in celebrating the religious feast.

Thus they regale, till day to night they bring,
And with rude echo make the temple ring.

Having thus described the absurd ceremonies and impious maxims of those Pagans; it ought to inspire us with new respect for the august majesty of the christian religion, the purity of its precepts, and the sanctity of its morals. This lesson ought to teach us what we owe to our great redeemer, who delivered us from the power of darkness and brought us into the admirable light of the gospel.

Before him, what were the wisest of men? The famous legislators of Greece, or the grave senators of Rome; but blind worshippers of idols? Who bent their knees before gold, silver, and marble; and offered incense to statues that were deaf and dumb.

The

The Romans were the most civilized from their celebrated philosophers, and great politicians; but in other nations, what great impurities and monstrous abominations were admitted into their ceremonies, their solemnities and mysteries? The temples of their Gods were schools of licentiousness, their pictures invitations to sin, their groves places of prostitution, their sacrifices a frightful mixture of superstition and cruelty.

In this state was the Gentile nations for more than three thousand years! In this condition were our fore-fathers, and we also should have been, if the glorious light of the gospel had not dispersed our darkness. This ought to fill us at once with confusion, admiration, and gratitude.

History of the Temple continued.

How long this great temple continued to flourish in its first state of grandeur, is not easily determined; but from what follows it may be supposed, that it was a place of pagan worship for several centuries. Christianity made but very slow progress in this island until it was embraced by the Saxons, in the sixth century. The first christians who arrived here in the year thirty one, did not much prevail; paganism still being established in most parts of the kingdom. It first began to flourish under king Lucius; when he was converted, many of the temples were demolished, and many were consecrated for the service of the christians. But the light of the gospel had not yet spread itself into these parts; it was in the kingdom of the Iceni, which was Norfolk, Suffolk,

Suffolk, Huntingdon, and Cambridgeshires ; where the divine religion was then established. *

The reason of it being so early embraced in Britain, was through the learning, piety, and devotion of the Druids. Many of their tenets (of which the immortality of the soul was chief) were great inlets to the new doctrine ; which besides the sanctity and holiness it carried with it, also taught rewards of virtue, and punishment of vice, upon surer grounds than the heathens had ever built upon for their imaginary virtues ; namely, evident miracles and certain demonstrations, that there was an almighty power which strictly examined the actions of men.

The seeds of the christian religion from that time remained in Britain even to the tenth persecution in the days of the emperor Dioclesian. || The christian churches were then every where demolished, and temples were again erected to false deities. Britain was at that time full of excellent workmen and builders ; many public edifices were then erected, § and who knows whether the temple of Janus was erected before this time. If we date it no earlier, it might then remain more than three hundred years before it underwent any alteration in form or custom.

Though in the days of the great Constantine the government of Britain was altered, and christianity began again to flourish, it was but for a short time. The Romans left this land in the beginning of the next century, and there were but few christians then to be found in the nation. It was again overrun with pagan idolatry, by the Saxons ;

* Galfridus.

|| A. D. 283.

§ Hist. Anc. Brit.

Saxons ; who entered Britain about the year four hundred and forty eight. And those who established themselves in the Mercian kingdom (of which Leicester was a part) were not converted until about two centuries after.---During which period, nothing would prevail but Saxon superstition.

Whether this temple was made use of by them I cannot affirm ; but we may suppose, that being continually engaged in wars against the Britons and amongst themselves they were careless of erecting new buildings of any great magnitude except castles ; and therefore they might convert this temples to their own use ; either as a place of public worship, or a strong hold for stores and provisions. until such time as peace was concluded, and christianity was established in the land.

But from their way of worship, we shall not be able to discover whether it was continued as a temple, or transformed into a castle, or stronghold. There is not the least mark of Saxon antiquity to be found in the present ruins.---The principal Gods they worshiped, were *Thor*, *Woden*, and *Friga*. *Woden*, was the founder of their kingdom in Germany, a great warrior, and reputed the inventor of poetry amongst them ; being called the father of the *Scaldi*, people who sung the exploits of their heroes, and the noble actions of their ancestors. How much these were esteemed by the people, you may read in Loccenius. * *Thor*, was the son of *Woden*, and *Friga*, is supposed to be his wife. They had a temple all wrought with gold, in which these three were

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exposed

* Anti. Sueogoth. ch. 15.

exposed to view. To *Thor*, they prayed for fair weather, and increase of their fruits: to *Woden*, for success in war; and to *Friga*, for tranquillity, peace, and plenty.

After death they believed they were to go into the hall of *Woden* in paradise; and there drink ale with him, and his companions, in the skulls of their enemies. The Goddess *Dyser* was imagined to convey the souls of the valiant into that desired place. Thus they flattered themselves with the hope of full pots in the world to come, as appears by the following lines. *

We have stood true to snick and snee,
And now I laugh to think
In *Woden's* hall there benches be,
Where we may sit and drink.
With *Afians* there in highest seat,
I merrily will quaff;
Past hours I care not to repeat,
But when I die I'll laugh.
For I shall top my belly full
Of nappy ale in full-brim'd skull.

Lucan admires their theology, and gives a just description of their blind zeal, and bravery, in the following beautiful lines.

"Happy the northern lands in their mistake,
"Whom death the prince of terrors cannot shake:
"Head-long those men on naked swords dare run;
"Their souls ne'er shrink at death, which they might
 shun.
"They think it base to hoard up life, and vain
"To husband that which spent, returns again."

They also supposed a Goddess *Hel*, (which name we still retain to signify the place of punishment.)

* Translated from the Runick of Wormius.

nishment.) She received dominion over the infernal regions, which was assigned for all who died not in battle, but staid till sickness or old age carried them away. Her palace was called *Delusion*, the entrance therein steep destruction, her serving men were *Sloth* and *Careless*; her waiting-women *Proud* and *Lazy*; her dishes *Hunger*, her knife *Want*, her bed *Pining-sickness*, her covering *Misery*: and *Hel* herself was painted on one side blue, and on the other like a blazing fire all over fierce and dismal.

Robbers, murderers, and such like malefactors, were sent to a place where one *Nid-bogg* commanded, an ingenious contriver of all sorts of torments; boiling some, roasting others, and punishing all according to the demerit of their offences. A law was also enacted that the deceased should be buried with their money and goods; * and over the graves of great men they raised huge heaps of stone and earth, for an everlasting remembrance and monument of the dead. Besides these they had a long catalogue of other inferior Gods, some of which gave names to the days of the week, and to some they sacrificed christians, † but I never read that any were sacrificed to them in Britain. They also sacrificed to Elves, and Fairyes, whom they supposed not above a cubit high. These were looked upon as good and evil spirits, inhabiting rocks and caves. *Mara* was their night-hag, which used to torment them in their sleep; and to this day some superstitiously take the disease called *Ephialtes*, or the oppression of the chest for a witch, or a goblin,

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and

* Meffenius Gothicus. ex. Joh. Marr. de Antiq. Upsal. † Vestegar. p. 80.

and call it the night-mare,---If any of them would preserve his property from the enemy, he made himself a long spear of hazle, on the top of which he fixed the head of a horse, which before had been sacrificed in a solemn manner to the infernal Gods; placing it so upon the spear, that with open jaws and grinning visage it might terrify the enemy. This done, there were runick characters engraved upon it, and then it was set up with many direful forms of imprecation in such places where the approach of the enemy was suspected. They had many other ridiculous customs, superstitious charms and idolatrous ceremonies, from which I could gather nothing that throws the least light upon the old temple; nor doubt but it had oft been plundered, and daily suffered to be defiled by the rude soldiers in search of prey.

This city was called at that time Legrecestre, a place of no small repute; and when the glorious light the gospel was introduced, and the banner of truth displayed, the rude superstition and idolatry of the heathens began to be abhorred. Wherever its powerful influence prevailed, their temples were abolished and destroyed, or converted into churches for the worship of the true and only God.

About the beginning of the seventh century (christianity being finally established in the land) the old temple of Janus was transformed into a christian church, and dedicated to St. Augustine,* perhaps it was the first time it had ever been made use of for christian worship. This glorious religion was so reasonable in its doctrine, so well attested

* The Life of St. Austin. he died A. D. 612.

attested by miracles, by martyrs, and by all the evidence that fact is capable of, that with twelve poor men it made so stupendous a progress that it over bore all the oppositions of power and learning; and soon outstretched the Roman empire.

King Ethelred dividing his kingdom into Bishopricks, in the year six hundred and eighty, placed here an episcopal see; making Sexwulf the first bishop thereof. The city afterwards falling into decay through the Danish cruelty, was repaired in the year nine hundred and fourteen, by Ethelfleda, daughter of Ethelred a prince of Mercia. It was then so well fortified that it was termed impregnable. * In the reign of king Edgar this bishop's see was united to Lincoln: and the romantic church of St. Austin, continued to flourish more than four hundred years. After the conquest it fell into a ruinous state, and being of a rude and irregular form, it was taken down, and the present church dedicated to St. Nicholas was erected with some of the old materials on part of the same ground. But as a mark of its former strength, and stupendous workmanship, they left a part of the old wall of the temple standing for fond posterity to gaze upon as a relic of antiquity.

At the conquest, this city was well peopled, much frequented, and had many burghesses in it: being then in a flourishing state, in which it continued until the twelfth century. In the twentieth year of Henry the second, the king then being absent in Ireland, Richard Lucie, Lord chief Justice of England burnt a great part of it; and

* Mat. Paris.

and these walls, so strong and indissoluble he utterly cast down and overthrew all round about. || It has been again rebuilt and again demolished; it has been oft subject to the fate of war, and involved with many difficulties; but is now flourishing and opulent. To parallel it with other cities is not my purpose, but now it is going to have a navigable river, whereby it will have trade and commerce, it may in time be compared with many of no mean rank.

*Description of the remains of the Temple of Janus,
now called the Jewry-Wall.*

The Jewry-wall, situated at the west end of St. Nicholas' church, is composed of Roman-brick, rag-stone, and hard cemented mortar. That which is called the front of these ruins on the west side has a very different appearance to that on the east; its surface seems something like the outside of a building, near the middle of which at five yards distance from each other, are two large arches, not in the least projecting from the wall, as on the other side. They are three yards wide, and four yards and a half high, and that which is supposed to have been the entrance, is made with two rows of brick.

This side is about twenty eight yards long, eight or nine high, and over the entrance it is about seven feet thick, raised up by several strata of Roman-brick, and rough forest stone. The bricks are some eighteen inches by fifteen, and about two inches thick; some are larger and some less. In every part of the wall on this side the

the mortar takes up as much space as the bricks, being made of hard cemented gravel and sand. In the last century, there were seventeen strata of brick and stone, easily to be distinguished; but at present not above twelve or thirteen,

They are in the following order.

<i>Stratum.</i>	<i>Inches in height.</i>
1 Four rows of stone,	22
2 Three rows of bricks,	10
3 Three rows of stone,	18
4 Three rows of brick,	10
5 Four rows of stone,	24
6 Three rows of brick,	10
7 Four rows of stone,	22
8 Three rows of brick,	9
9 Three rows of stone,	12
10 Three rows of brick,	9
11 Three rows of stone,	11
12 Three rows of brick,	9
13 Four rows of stone,	15

Above this part are about five or six more strata, whose front or conjoined parts are gone, but there appears to be as follows.

- 14 Three rows of brick,
- 15 Four rows of stone,
- 16 Three rows of brick,
- 17 Four rows of stone,

There are several holes above six inches square in the third, sixth, ninth, thirteenth and seventeenth stratum; the holes in the last appear to be as large again as the other, and pass quite through the wall. The first do not appear to be so, though

though there are some holes like them on the inside.

The wall on the east side towards the church has no facing, being broke off roughly from the parts which were continued. It consists of four arches, the two largest of which are in the middle, and in part answer the two on the other side which were made for entrances: but these are made much larger within, and the entrance is not in the middle.---In the column between these two great arches, there appears the remains of an arched work, which seems to be made for reverberating heat. And in all the inside the blackness of the stones and bricks retain plain indications of fire and smoke. The other two arches are near as high, and in shape, are much like the former but not so large. In the south arch a poor woman has a small dwelling-house on the outside of which, is a stone with a cross upon it, about ten inches square, much like one now to be seen at Richborough, a castle of the Romans, in the county of Kent, which was begun by Vespasian, and finished by Severus.*

The foundations of this temple has not yet been discovered so as to be traced, therefore we may conclude they were taken up, at the time the old walls were taken down: for such materials would be found exceeding useful, in a place where stone was not very plentiful. But from this impediment, the extent of the temple must ever remain a doubt.

It may be supposed the statue of the God Janus stood where the church is now built; before him the
the

* Description of Eng. and Wales lately published, *vid.* Kent.

the altar, and that part of the temple which is still remaining, appears to have been the front of the place where the ceremony of sacrifice was performed. Therefore all on the east side of the Jewry-wall appears to have been only the choir of the temple. That part on the west side of the wall, in all probability extended far and wide, sufficient to admit a large concourse of people, who assembled, and met together to worship and to partake of the sacrifice. This opinion is very much strengthened, by the strong foundations, which have been discovered in various places on that side, made of materials much resembling the base of the Jewry-wall.

It was the custom of the Romans to keep their soldiers from idleness by exercising them in all kind of labour, such as making, and repairing the great high-ways, erecting stately edifices, forming of camps, and raising of rampiers. The four arches of this once noble fabric, which remains as a mark of their ignorance and barbarity, still shews the piety and industry of those who erected them. May they still be preserved, the wonder and admiration of ages to come. But,

"Thy teeth, devouring time! thine envious age!

"On things below still exercise your rage;

"With venom'd grinders you corrupt your meat,

And then at lingering meals the morsels eat."

DRYDEN.

THE CONCLUSION.

I AM as glad as you can be, that I am got through these heavy and unentertaining particulars; I am quite weary in labouring through such

a morass of antiquities; yet I shall think myself sufficiently rewarded if in my pursuits I have found any thing that may serve to unveil this hidden mystery. If I have done nothing to the purpose, I must expect nothing but censure for having spoiled so much ink, abused so much paper, and wasted so much time.

The many venerable monuments which remain in our country to testify the magnificence of our ancestors, enable every one to form an idea of the Gothic stile from actual observation; and it must be confessed, that they bear evident marks of great labour, great skill, and great expence. Taste is not to be looked for in such works as this, and will indeed seldom be found.

In the perfection of a building, they seem to have thought it necessary to exhibit the appearance of great manual labour in little decorations, and to dazzle the eye with gilding, sculpture, paint and finery. They viewed with pleasure (uncontrouled by the chaste notions of modern elegance) the glittering altar, the painted monument, and the emblazoned ceiling. Exactness of representation, and a faithful adherence to nature and propriety were indeed wanting; but their place was amply supplied by the glare of dazzling splendour. Difficulty of execution and the appearance of uncommon labour, were often the only criterions of excellence with the spectator as well as with the artist, at a time when neither of them had opportunities of cultivating a refined taste, or of forming a solid judgment by precept or by example.

In

In the present age, we behold numerous and beautiful edifices arising on all sides, devoted to the purposes of religion, of benevolence, of learning, and of liberal enjoyments: we may justly congratulate our own nation, that the happy art is discovered and practised of combining elegance with convenience, and rendering ornament conducive to accommodation.

To conclude, let the ruins of antiquity put us in remembrance of the frail state of our mortality. Yet a little while and we ourselves shall sink into dust! Our edifices, our monuments, and our lofty buildings must at length decay and leave no trace behind them! There is nothing solid but peace of mind, nothing durable but virtue: she alone shall last through all ages, and grow brighter through the endless succession of eternity.

APPENDIX.

APPENDIX.

IN order to discover the foundation of the Temple I have described, let not any man dig on this side or on that side the old wall, East or West, but let them search north or south; trace the wall length ways, and observe whether it be found in a circular form, or whether a spacious square is not to be discovered.

It is not unlikely but the Roman Cloaca, or Sewer lately discovered was a ditch or low place, containing an altar sacred to the infernal Gods, in which they poured the blood of beasts, together with milk, honey and wine; the name of which was called Scrobiculus. Besides the pillar, pottery, vessels, and censers with mystical inscriptions, and the base of a column, plainly indicate a place of sacrifice; the ditch does not appear to be low enough to carry off the filth from the city; it was more probably intended to carry off the blood and filth from the Temple; and in troublesome times no doubt but those sacred vessels were forced into such places to secure them from the rude hands of their enemies.

Had this mystical wall (which now remains) been part of the old city wall, we should have found one side answerable to the other, but the arches in the wall shews the reverse, there being four on one side and only two on the other, and the two which are supposed to have been passages are not exactly answerable to any two on the other side.

The name Jewry-Wall, is more likely to be a transition from Janua, than from the Jews inhabiting

habiting thereabout, for can we imagine they would be permitted to dwell betwixt the city and the greatest thoroughfare, or on that side the city which was the most commodiously situated for water and for recreation.

THE END.

ERRATA.

Page 6 line 12 for Sicyonians, read Siconians,
P. 12 l. 17 f. sixth century, r. fifth century,
P. 26 l. 16 f. agans. || Plt, r. Pagans. || It.

making the above
 would be printed in
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THE END

ERRATA

The first of the
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 third of the

